The Bombay Guardian.

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INTERNATIONAL BIBLE STUDY.

September 17, 1882.——*Mark* IX. 33-50.

For comment see last Guardian. For September 24th, a review of the quarter's lessons is appointed. Instead of attempting this, we take up again the above mentioned lesson. It is unusually long and we had to hurry over it last week in a somewhat superficial way. Let us consider more carefully what our Lord says about offences. By offences he means hindrances to faith. It is by means of faith that God has hold on humanity, to save it. Abolish faith in the earth and you abolish the work of redemption. Faith is the open door by which divine grace reaches humanity. Faith is the hinge where heaven and earth come together ; the ladder up and down which the angels of God are passing. Faith is then as precious in the sight of God, as his own sovereignty, his own glory. Men are judged by the attitude in which they stand to faith. Somebody in your neighbourhood has begun to believe on the Saviour of the world ; how do you conduct yourself towards him ? Do you come to the help of the faith that is in him ? Or do you come to the help of the unbelief that that faith is seeking to dispossess ? Do you come to him with the promises of God, or with the solicitations of the world ? If you are known as a follower of Christ, then what you do in this way will have a mighty influence. He has taken a step or two boldly in the direction of Christ, and looks to you to find out if there is encouragement to go forward. You take no notice of him, you trent him with indifference, you seem to say that it is a matter of little consequence that faith should be dawning in his heart ; seeing your indifference, he concludes that his incipient faith is of no such value as he had been disposed to believe, and he allows the adversary to pluck it away from his heart. How will Christ regard you ? He tells you plainly in verse 42. Better that a milstone were hanged about your neck to sink you in unfathomable waters. For you have pronounced judgment on yourself. Only faith knows faith ; faith has such affinity for faith, that he who has promise of the throne of Fharaoh chooses rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season. We are united to Christ only as we are united to one another, and when the enemy succeeds in separating us in heart from each other, he separates us from the Master.

If thy hand is a hindrance to faith cut it off. Every thing must give way to the exigencies of faith ; even that which otherwise would be an essential part of our being must go by the board when the question relates to the conservation of faith. We have fled for refuge to lay hold upon the hope set before us in the Gospel, in Christ ; and we are to suffer the loss of hand, foot, eye rather than let go this hope. To believe on the Lord Jesus Christ, is to receive his ideas concerning salvation, and to consider it of supreme importance that our faith should grow exceedingly and have authority over every thing else. If we look carefully into the matter, we shall find out just what favours and what disfavours the development of faith ; whose society is advantageous to us in this respect, and whose is disadvantageous. A man who would really cut off his hand because he found it a hindrance to his fully following God, would be regarded as a mad man ; but we can conceive of a case when it would be better to do it. Abraham was prepared to part with more than his hand, even with his best beloved Isaac ; but he could not part with God, and the result is a river of the water of life flowing through the earth. Alas for those who are so dazed by the glamour of this world, that they are willing rather to let go of faith and everlasting life, than renounce some companionship, some habit, some honour they have learned to cling to. Zaccheus greatly loved his pelf no doubt, but when salvation came to his house, a river of money began to flow from it into the quarters of all the poor and needy. The rich young ruler was not willing to lose his life that he might find it in the world to come ; he chose the broad path of worldly honour that leads to hell, to the fire that that never shall be quenched, being forever kindled by the bliss and purity of those who had chosen the better part. The rich man saw Lazarus invested with everlasting honour and celestical radiancy and the sight was an undying tormet ! for it showed him what he might easily have obtained if he had not been for his consummate folly in choosing the hour of time rather than the œon of œons, his own will instead of the will of the most high, the world's apples of Sodom before the fruit of the tree of life. This will be torment inexpressible, fire unspeakable, an undying worm, to be made aware of the sublime inheritance which God had prepared for them, which Christ had died to procure for them, which the Spirit of God and the servants of God had vainly striven to induce them to accept.

WEEKLY REVIEW.

—We have transferred to our Epitome from the *Indian Churchman* some remarks which deserve the attention of all who think it a safe thing to send Protestant children to Roman Catholic institutions. That which reconciles parents and guardians to this is the promise of non-interference in religious matters, and this, as our contemporary points out, is the very thing that is made to tell most powerfully in disposing the children to embrace Romanism.

—Our friends of the *New Dispensation* feel that it is necessary for them to keep moving, and continually be introducing some new thing in worship. They are making progress, but whether the progress is in a right direction is a question. They have lately introduced dancing into the worship of their mundir, undeterred by the assurance of the apostle that bodily exercise profiteth little. Now they have gone a step further and have got up a play or drama, the different characters in which are to be performed by the minister, Baboo Chunder Sen, and his companions. The *Naba Brindiban* is the title of this play. The *Indian Church Herald* says :

We are afraid the effect must be very demoralising. And as apprehensive of the danger, we feel it our duty to warn. Assuming borrowed thought and feeling, and giving them sham expression, and all by prescription, could never be expected to operate as a discipline of a healthy type. And the evil grows in magnitude, when female characters come to be represented. For there, the requirements of the stage are not satisfied simply by an assumption on the part of the performers, of womanly thoughts and feelings at the bidding of the play-writer. They must needs *appear* as women, and for that purpose, stimulate physical transformations, shocking to contemplate. For teachers of religion, who should be exemplars of religious life, to submit to simulation of this extravagant type, strikes us as unbecoming and incongruous in the extreme. And we would seriously ask our friends to re-consider the whole question, and hold by the flag of *truth* which they profess to have set up.

—We see it stated that there are seven million scholars in the Sunday-schools of the United States, under a million of teachers. Out of this number of scholars we are told that 150,000 were received to the churches last year. Allowing ten years for the average period spent by the children in Sunday School, the number quitting every year would be 700,000. It is not at all satisfactory to learn that out of 700,000 only 150,000 join the church, leaving 550,000 or nearly four times as many to enter unconverted upon the trials and temptations of adult life. Disappointing as this is it agrees with similar reports that have met our eye and been referred to in our columns, in previous years. Yet the Sunday-school is the pride of the church, and it is not to be questioned that a great deal of pains have been taken to make it attractive, interesting and profitable. The fact is, we have relied upon the Sunday-school to do what God did not intend that it should. The children in Sunday-schools are for a single hour, or sometimes two, out of 168 of which the week is composed, taught from the Bible. This is something very different from what God proposes in Deut. vi. 7—9 :

"Thou shalt teach them (these words which I command thee) diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up."

If this was necessary under the former imperfect dispensation, much more is it necessary under the dispensation of the Spirit. Perpetual, unremitting, supreme solicitude for the spiritual interests of the children, is here shown to be incumbent on Christian parents. But how many there are who fancy they are absolved from this obligation to be constantly teaching their children the Bible, by the fact that they go to Sunday-School and sit before their teacher a little while on the Sabbath. One could almost wish that the Sunday School system as first conceived and introduced by Raikes should be re-introduced, and the uncared-for children of the streets gathered in, while the children of Christians be committed to their parents. It is very pleasing to see a large number of children nicely got up, gathered in a Sunday-School, and to hear them sing their pretty hymns about getting the wings of a dove and flying away *ek dum* to heaven, but facts are stubborn things and all is not gold that glitters. There needs to be some great change, and we think that Christians will soon become aware of it. The great aim of parents now-a-days is to secure for their children such a secular education as will enable them to compete successfully for the world's prizes. It may be that this is a disguised form of that love of the world which is forbidden those who have consented to seek the things that are above.

—Is Leprosy infectious? is a question that was put to Dr. Blanc the other day by Justice Bayley, as he was expecting to have to try some lepers in a day or two. The answer was "not necessarily, but do'nt come too close." We have known many persons thus afflicted and known those who were in intimate contact with them, but never knew of any body's getting it in this way. We have known of a wife that continued to live with her husband after he had become a leper and bore him children, but she never was affected by it. We have known of a leper in an establishment where others were working beside him for years, without any of them being infected with the disease.

—A FRIEND writes from Ajmere, 9th ins.

"We have Babu Ram Chandra Bose in our midst, lecturing as usual with his well-known ability. His audiences in the Presbyterian Kirk have been overflowing, respectable and respectful. Two lectures remain to be delivered, one to-night, the other to-morrow night. I would ask the prayers of God's people in behalf of this Champion of the truth, and the noble work he is doing for the master. Last night a very successful *Soiree* was given in the Kirk in his honour. Singing Hindustani and English); Speeches in the Vernacular; Tea &c. &c. first class. God was with us, so it was good to be there! Our Native brethren enjoyed the tumasha immensely, and it was a benediction to be with them.

—VERY delightful reading is the second portion of the Rev. W. Haslam's Autobiography, now appearing consecutively in the *Christian*, under the title of "Yet Not I, or more years of my Ministry." We are struck with the very strong attachment which the Church of England secures from her members. In his first volume we find Mr. Haslam a High-Church clergyman, most zealous, looking upon dissenters as the Jews looked upon Samaritans. One of his best Churchmen is converted in his last illness by a Methodist. Mr. H. is himself awakened to the fact of his being unconverted by outside influence, the reflex influence of Cornwall Methodists to whom he preached and who felt for his spiritual unenlightenment. During all the years that have gone by since then, his opponents have been constantly those of his own house. To remain in the Church of England and carry on his evangelistic work there, he has had to wage a continual fight with Bishops and Vicars, and the great majority of the clergymen that come before us in his graphic pages are unconverted persons. Yet he cannot bear the idea that any person should leave "the Church." We have no doubt that the Master is pleased that he should be in the Church, labouring so earnestly for the proclamation of the same doctrines that caused the doors of the churches to be shut against John Wesley; he has it very much at heart that the Church of England should be delivered from her Ritualism, Rationalism, Indifferentism and worldly conformity. The Lord has greatly blessed his labours and those of other earnest evangelical men. Yet one would think that he would recognize in the case of some the possibility of finding a more favourable spiritual atmosphere elsewhere than that which they find in the Church.

—A GENTLEMAN long resident in Bombay, well known as a Christian worker, has written as follows to a friend here, who allows us to quote from his letter:

"Last Saturday I went off alone to a place called Boness near Linlithgow. It is a mining town on the Frith of Forth, very prettily situated on the water's edge. Only man is vile. Drink makes the people wretched. Lady Hope's late husband built a coffee-house and hall in the town just before he died; she has never been able to visit the place since his death and was anxious to know what was being done. The hall had been recently hired by the Salvation Army, and she wanted particularly to have a trustworthy opinion as to their operations. I was glad to undertake to report to her after personal observation, as I was anxious to see for myself what they were doing, with a view to getting the army to attack the drunkenness of Ayr. I had a capital opportunity of judging of the movement at Boness. On Saturday night I marched round the town with two open-air processions, and attended four of the meetings on Saturday and Sunday. The commanding officer, Captain Dent, a young Englishman converted six years ago, has had considerable experience. He was picked up insensible at Oxford some months ago and was laid aside for two months. Since going to Boness his collar-bone was nearly broken by a barrel thrown at him when he was praying in the street; but he told me he had been so accustomed to fighting before his conversion that he thought very little of such treatment. They had got a fine band of young recruits now at Boness, chiefly lads and lasses who have learned the hymns and march and sing well. On Sunday night there were about 800 present at the meeting. Plenty of drunken people came in, but the officers keep order, and I saw nothing at any of the meetings that I could not go in heartily with and enjoy. It is nothing more than a good Methodist meeting. They had no big drums nor any of the extravagances one reads of in the south. But I say, God bless the Salvation Army."

We confess that we have no predilection for big drums, and have sometimes felt not very kindly disposed towards the man who invented this noisy instrument. Still, if they can be utilized in the work of getting men together to hear the message of salvation, we are prepared to regard them with more respect. The letter above quoted goes on to say:

"While I was at Boness, my wife and the two Misses Sisson (of Basim) were present at the opening of the first hall taken for Salvation Army work in Edinburgh. Major (Mrs.) Reynolds who started the work in Ireland has come to begin the work here. We all went again on Monday evening on my return from Boness, to the first evening meeting in the new Hall. There was a good deal of mocking, laughing and joking, and noisy opposition on the part of the audience, but we all approved of the proceedings, and rejoice in the fact that the Gospel is being preached to the mass of ungodly people who are reached by no other agency. Yesterday, at the door of the Assembly we found a cab standing which reminded us of Zech. xiv. 20. On the window-frame inside was written in letters of gold, 'What think ye of Christ?' and three large-print text cards were attached to the lining of the cushion at the back."

—WE entirely approve of the rules regarding "presents, gifts and begging" adopted in the Salvation Army and extracted in our last issue. The officers of the Salvation Army receive a mere subsistence allowance, and are understood to be content therewith. When an evangelist is used of the Lord for the conversion of men, they who have found salvation through his labours will often feel prompted to show their gratitude by relieving any temporal wants that they may fancy he has. It is of the utmost importance however that the unworldliness and disinterestedness of the Gospel-preacher should be unmistakeably exhibited. The apostle Paul showed his sense of the importance of this matter by voluntarily labouring for his own support, and by saying that it were better for him to die than to make his glorying void in this particular. The world is always ready to attribute worldly motives to religious people, preachers especially, and it would be well for the latter carefully to eschew all that may even seem to lend a colour to such suspicions.

—SCARCELY a monsoon is willing to depart without carrying off a few of the splendid and substantial bridges and viaducts built for the accommodation of our railways, These floods come with extraordinary suddenness and in a few hours are gone again taking much that is precious. Our engineers have devised wonderful things by way of resistance but the floods of India still laugh them to scorn. We have reapeatedly expressed the opinion that the only way to make the Indian railways proof against the assaults of rivers is by evading the conflict; in other words they should be taken under the beds of the rivers instead of over them. In an age when men are proposing to make a submarine tunnel between England and France, the difficulty of tunneling below the beds of Indian rivers would be trifling indeed.

—ON Saturday last Arabi Pasha attacked the British force at Kassassin and after a somewhat protracted contest was driven back with the loss of five guns. On Wednesday last Sir Garnet Wolseley attacked the Egyptian camp at Tel-el-Kebir and gained a signal victory, routing the enemy and capturing forty guns and a great number of prisoners. The Indian Contingent bore a conspicuous part in this encounter, storming the right of the enemy's position and capturing twelve guns; afterwards making a forced march, they seized Zagazeg and the railway trains. We earnestly hope that this may end the fighting. It turns out that the Anglo-Turkish military convention has not really been signed.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

—The members of the Indian Expedition of the Salvation Army are passengers in the mail-steamer *Ancona* to arrive next week. The *Ancona* left Aden Thursday, 2 a.m. and will probably arrive on Tuesday evening. In another column will be found a notice of their first march in Bombay.

—The Bombay Tract and Book Society have issued a Clearance Sale List of books to be sold at reduced rates in small lots well-assorted. The List may be obtained from the Superintendent, Mr. C. S. Gordon. The List of English Periodicals to be had through this Society embraces about 140, mostly monthlies. A Catalogue of publications has also been issued.

—In the communication from Genl. Booth in our last, the words "Asst. Commissioner in the Punjaub" should have been preceded by the word "late."

NOTICES OF BOOKS AND REPORTS.

"England and the Orient; by Mattie Sisson Wood." How fast the future resolves itself into the past. How the formidable becomes fact and then a thing of memory. It seems but the other day that we heart the first whisper of a tour round the world for tho promotion of Christian holiness; yet here we have the book in which one of the tourists tells what she saw, heard and thought during the journey from America to India and back again. Only a portion of the little company went actually round the world. This book is written chiefly for the sake of American Christians, to enable them to share with the writer the pleasure of looking on the moving panorama of the world as it passed before the eyes of these travellers; and many will no doubt be encouraged to note the evidence here furnished that all round the world are to be found those who long to know the fulness of Christ's saving power; and there are doubtless a good many in India who having made the acquaintance of these heralds of a higher life, with be glad to have their memories refreshed by these notes. They are written without pretention, with simplicity and perspicuity; and there are not more mistakes than one would expect under the circumstances. The notices of Christian workers may be taken *cum grano salis*; where the contact is to last only a week or two we manage to keep our best side uppermost. A very enormous grain of salt must be allowed in the account of one individual.

Report of the Young Women's Chr. Association, Poona Branch, 1881-2; M. Vitters, Secy. This branch has fifty members. It has found many openings of usefulness, such as Bible classes, work classes, visiting the hospitals and the poor and needy, supplying them with clothing, supplying the sick with flowers and appropriate texts, &c. A poor crippled girl is being educated. These Associations are fitted to be serviceable by showing young people methods of usefulness and encouraging them to pursue them.

...It is a man's relatiaos to his God that must adjust and determine his relations to his follw-creatures. The symmetrical position of the points in the circumference arises from theia common relation to a common centre. Set a man right with God, anb he will certainly be set right with his neighbors.—*J. A. Alexander.*

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SATURDAY, SEPTEMBER 16, 1882.

PUBLIC INSTRUCTION.

What becomes of the high education bestowed at such great cost upon the pupils in our government colleges? The object of it is to fit them to exert a salutary influence upon society and perform more effectively the duties of the particular stations they are expected to fulfil. Are these ends attained? Is it not a fact that many who pursue the college curriculum are afterwards landed in situations whose annual income is no greater than the sum annually expended on them in college? And is it not a fact that in these situations there is so little demand for such knowledge as they have been industriously acquiring, that most of it soon passes into oblivion? Is it not a fact that some who have had no opportunity for competing for university honours, are found as efficient servants of the state as the highly-educated ones are? On the supposition that Government should have a department of public instruction, middle-class schools would seem to have been what was wanted, rather than Colleges graded according to a high literary standard. The high-class education that has been given at so great an expense to the young gentlemen in our colleges, tended to give them an inordinate idea of their value in the body politic, and to stimulate their aspirations for highiy-paid and highly-responsible places, and when they found that such places were not to be had, great was their disappointment. The reaction has in many instances brought with it feelings of resentment towards the very Government that lavished such pains upon their education.

"An Educated Native" wrote some time age in the *Pioneer* concerning the state of things in the N. W. Provinces, in the following strain.

How many graduates have been nominated deputy collectors or munsiffs, tahsildars, and extra assistant commissioners in the United Provinces? What is their prospect in life after years of hard study? But for the Educational Department, which, like a mother, is in duty bound to nourish the children to whom it gives birth, with sub-professorships and teacherships in the colleges and schools of the province —(and I may add parenthetically that all available posts have been taken up, and there is no prospect there for future graduates, unless a cholera or fever epidemic, like that which lately visited the Punjab, thins the rank of the Native officials in the Department of Public Instruction in the North-West Provinces and Oudh)—your Native graduates would be literally starving. Graduates have not grown plentiful as blackberries, according to your own showing, based on the report which you have reviewed, and yet I know of graduates who can find no employment, and would fain take service in any office as under-writers. And some of them are already harnessed in the drudgery of office work, and are "passing rich" with Rs. 40 a month. And what is remarkable, the highest ambition of the department seems to be the training of efficient clerks. For do we not read in the Director's report how much rejoicing has been made over the fact of certain high-class students having proved themselves better than the ordinary run of Bengali clerks? Is the be-all and end-all of high education in the North-West then to train efficient clerks to oust the ill-fated Bengali from the Government offices? Did the hopeful student burn his midnight oil to achieve this grand result —to cut this figure in the sphere of life? But this position he could attain to without undergoing the labour of a five years' college education; and therefore you see in the Agra College, professors lecturing to empty classes.

The "Educated Native" would remedy this by increasing the number of highly-paid posts available for these alumni, but unless the Government is prepared to revolutionize its mode of governing the conntry, this would not remedy the evil complained of. The more prizes the more candidates, and the greater the number of those who draw blanks. Let the prizes, as many as possible, be held out and it will not be long before the Native gentry will have provided their sons with the means of competing for them, without Government colleges. In the United States where there are some forty independant states controlling each its own internal affairs, every State has its Colleges or Universities endowed by individuals, and it is perfectly marvellous how freely the monied men give to these endowments. The Government system of Education in India, as hitherto carried on goes directly in the face of the development of such a condition of things. It will be very difficult indeed for Government here to retrace its steps, and to the gentlemen who sit on the higher tiers of the pyramid of Public Instruction it will seem as though the heavens were falling, to descend to primary instruction. But it is very certain that the system which has been so elaborately tested throughout India for the space of a generation, is not found to have been a success. There is good reason to doubt if those who have received the greatest amount of governmental nurture in our colleges, are the most devoted and reliable of Her Majesty's Indian subjects.

—Some of our Native friends view with suspicion the testimony of missionaries regarding Government institutions of learning, and attribute their opposition to a feeling of rivalry because of the larger numbers that attend these compared with Mission institutions. But so far as we have observed, the missionaries engaged in education, have as many pupils as they can attend to, and it is not likely that if Government support of the Colleges were withdrawn these would be closed or less attended. The Government schools are, it may be, doing more to overthrow idolatry and polytheism than the Mission Institutions are, and by their inculcation of western science are possibly preparing the people for a transfer of their faith to a worthier system. At all events, we are not aware that the cause of Missions is likely to be advanced by the mere fact that the work of imparting a high education passes from the hands of Government to other hands. But we can understand why missionaries should desire to have the masses instructed to read, write and cipher, and thus be placed in a better position to judge of the claims of the religious systems brought before them.

FRIENDLY WORDS TO EDUCATED NATIVES. VI

(*Communicated.*)

The Jewish nation affords us a striking example of the difficulty of effecting such a transition as we have spoken of. By their religion, their code and their usages they were separated from other nations more effectual-

ly than China could ever be, with her great Northern wall. They believed that God had separated them from other nations that they might maintain the worship and receive the revelation of the One living and true God, and not be betrayed into idolatry, and that they might preserve the Scriptures in an incorrupt state. Their institutions, their distinctions of clean and unclean, and above all their expectation of a Messiah, or divinely appointed Saviour, tended to keep them from being lost among other nations. In the centuries just preceding the Christian era, many of the Jewish people were scattered in various parts of the Roman empire, but were carful to keep themselves religiously and socially from the surrounding people, having their synagogues for the reading of their Scriptures and the worship of the one God, and being careful to go up to Jerusalem at least once a year to keep one of the great annual feasts. But any one who will closely examine their sacred books, will find prophecies concerning a very different condition of things. A time is indicated when the Jews, instead of being required to conserve for themselves the knowledge and favour of the true God, will be commissioned to communicate them to all nations and share them with all. God will then no longer favour or tolerate their exclusivism, but will cause them to rejoice in the utmost diffusion of the blessings of true religion. To Abraham, the patriarch and progenitor of the Jewish people, the promise was given, "In thy seed shall all the nations of the earth be blessed."

Well, the time came when the Jews, according to the counsel of God, should lay aside every thing that tended to keep them isolated, and exclusive, and seek to share with all nations the blessings of pure religion. But now it appeared that they had become so much attached to the customs and ideas that had come down to them from their ancestors that they were altogether unwilling to turn from them, and could see no beauty or excellence in the better system that God sought to introduce. The spirit of conservatism had become very strongly developed, and the feeling of national pride led them to set themselves against every attempt to cast down the middle wall of partition between them and other nations. They had been brought into subjection to a foreign people; the Romans had taken possession of their country; they found themselves in the presence of a dominant power, haughty, idolatrous and unwilling to learn from them; but all this only intensified their pride. Instead of recognizing the call of God, summoning them to repentance and humility, instead of perceiving that the peculiar institutions of which they made their boast had fulfilled their time and were ready to vanish away, they valued more the crumbs that fell from the ancestral table, than the Gospel which Christ so earnestly proclaimed unto them, and said, the old is better than the new. They would not have the divinely-appointed Leader who would have led them to spiritual liberty, happiness and power, they clung tenaciously to their temple, their ceremonial law, their isolation, their sacrificess, their priesthood, and above all to the idea of their own righteousness and superiority to the people of other nations. Those of them that understood the signs of the times, recognized in Jesus the promised Messiah, received a baptism of love and sought the salvation of all, were made happy and holy and useful, and laid the foundations of the Church of Christ, the City of God. But the great body of the people clung to their Mosaic exclusiveness, though they were scattered in the providence of God among all nations, and for eighteen centuries have been without the Temple, without sacrifices, without prophets, always looking forward, never finding the glory, honour and sovereignty promised in the Scriptures.

We have gone into this case, because it strikingly illustrates the difficulty of ascending from one stratum of national existence to another. There is much in the Jewish code that meets us in varying forms in Hinduism. We find in Hinduism certain institutions and phases of religious thought that may be well enough adapted to the days when nations were shut up in themselves and could not conceive of any contact with other nations except that which was hostile. We are speaking of what may be true in Hinduism; our argument does not even require us to disentangle the true from the erroneous. You have received many things from your ancestors which you believe to be true, and the question we press upon you is this, is the truth in these ancient legacies that truth which you need to-day? What are the signs of the times? What is the voice of Providence to you this day? Whether you like it or not, the day of national exclusivism has gone by; the frontiers and barriers of all nations are passing away; separating walls fall to the ground; all countries are becoming one as regards communications, and whatever leavens one nation tends to leaven all. God calls you to consent to the law of transition, and pass to a higher phase of religion, and bids you lay aside whatever tends to hinder this emergence to a higher platform. Mother's milk is helpful to the infant; but the time comes when health and strength are conditioned on some other food. The spirit of conservatism may once have been helpful to you, but if it now moves you to resist the Gospel it is your enemy. As the young wife when called to go to the house of her husband, is obliged to turn her back upon the home of her youth, so the Gospel requires that you should now turn from the past to the future and rise to a higher national existence. He that loses his life shall save it, says Christ; and this is true of nations as of individuals. Instead of cherishing the idea of national superiority, let the Hindoo and let the Englishman learn Christ's law of universal life, and esteem national power only as it gives the means of communicating greater blessings to other nations.

REMINISCENCES. CXC.

EXTRACTS from Note-book kept in 1848.

December 22nd. A Hindoo this morning declared in the presence of a multitude that I was an impostor because I wrought no miracles. For he had read in the gospel of Mark that believers should heal the sick, drink poison without suffering any evil effects, &c. Therefore either the religion was false or I was no believer. And he went away triumphing. It appears to me that if the Saviour had not intended those promises to apply to all times, their would have been some word signifying it, inserted, that would have saved his people from the reproach so sure to come upon them, by the contradiction of this promise and their own works. For what answer can be made to such a charge? If we say that miracles are only necessary for the establishment of a religion, and that when once established they are unnecessary, it would be answered that Christianity is established in Christendom, but not in India. That it is here a new religion, as much so as it was in Ephesus and Corinth in the day's of Paul, and in order to its establishment, requires as powerful evidence as it then enjoyed.—But more than this, it might be answered that the words of Christ are unequivocal, point blank to the effect that believers will work miracles. Not perhaps that every one will work miracles; but in every body of believers, or in every place where there is faith in Christ, there will be the power of working miracles. The promise is given for the sake of the world, as Paul says "Tongues are for a sign, not to them that believe, but to them that believe not,"—and all that the world requires is that in connection with the church of Christ there exist the power of working miracles. Therefore it seems to me that if the promise in Mark was intended for the primitive times alone, the Saviour has by the peculiar wording of it, given an argument to idolaters and infidels.—

Our unbelieving hearts rise up in rebellion against such an enterprise as that of healing the blind and the deaf by a word.—Words have power over moral agents, and over nothing else; over the physical world they are powerless. To effect the removal of a stone, or any change in material acts, there are needed not words but an exertion of physical power. For physical things there is physical power; and for moral things there is moral power. Such is our experience, and we shrink back from the proposition to open the eyes of the blind by a word as from a proposition to remove a great mountain by a glance. But in fact words are sovereign. They have done and are doing more than any physical power could do. By the word of God the heavens were of old and the earth. God spake and it was done. By His word also, the deluge was brought on earth. By a word did Christ control the wind and sea and storms and all sicknesses and all infirmities, and the fishes of the sea and the dead. And he upholdeth all things by the word of his power. Wherever I may be, I am surrounded by objects attesting the supremacy of the words; the ground I stand on, the air I breathe, the sky I see, all tell me that they are there and so, at that time, in obedience to a word, and that they only wait for a word, to become different. And the word of faith is the word of God. "If ye shall say to this mountain be thou removed and be thou cast into the sea, it shall be done." God hath commanded all things to obey the word of faith. It would be treason against God for any object not to obey the word of faith. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire," 2 Pet. 3, 7. That is the same word that kept the antediluvian world in store for the deluge. By the word of God they were created, by the word of God sustained, by the word of God they will be destroyed. And not only so. In the 13th verse Peter says "We according to his promise look for a new heaven and a new earth wherein dwelleth righteousness."

Dec. 23rd. There are two instances in the gospel of persons asking Jesus to increase their faith. "Help thou my unbelief" said the father of the demoniac. "Increase our faith" said the apostles. The Saviour never sent any away empty; all who came seeking good things obtained them. And the Lord Jesus immediately gave the answer to these two prayers for faith, viz. by uttering in each instance a splended promise. "All things are possible to him that believeth." "If you have faith as a grain of mustard seed, you shall say" &c. From this we learn that God increases faith by the promises. The promises are for the purpose; and if our faith is not increased by means of them there remains no other way for increasing it. And we ought to have the

same faith that they had, at least, for we have the same promises. It is by showing men what effort will accomplish, that they are stimulated to effort. It is by showing what economy will accomplish that they are prompted to observe economy. And it is by showing what faith will accomplish that the Lord Jesus excites faith in us. We are unbelieving because we think that our faith will be in vain. The promises are intended to show, as God is true, that faith shall never be in vain; but indeed shall triumph in every instance. It is the only thing that will in all cases have the victory. It overcometh the world, not to speak of mountains. All things are possible to it.

1 Cor. 12: 14. The various gifts of the Spirit, or those enjoying them are here compared to the body and its members. And as a body may exist without some of its members, so a church may exist without some of these specific operations of the Spirit. But as all the members are necessary to the perfection and efficiency of a body, so all the influences and workings of the Spirit are necessary to the true perfection and efficacy of a church on earth. Are all apostles? an all workers of miracles? No. But "God hath set some in the church, first apostles, 2nd prophets, 3rd teachers, after that, miracles, then gifts of healing, helps, governments, diversities of tongues. These all go to the constituting of a truly effective Christian church. But the Hindoo will say, if God has set these in the church, where are they? Show that you are indeed a Christian church. And thus they do say daily. And Christ too has something to say to us daily, viz: Where is your faith?

That the Saviour is ready to satisfy all those who seek proof of his divine authority, appears from his promptness in answering the question of John "art thou he." He wrought abundance of miracles; one would not do. He seemed determined to overwhelm with proof. It is his glorious prerogative to furnish such proof. All other religions have nothing to give such enquirers. When the Pharisees asked for a sign, he gave it not because they did not want proof; they merely wanted to excuse themselves for not receiving the proofs already given.—He is the same. It cannot be that he is willing to have requests for proof go unanswered.—John had already received a great deal of evidence; yet the Saviour makes no reference to that, utters no reproof, but cheerfully proceeds to do what he could so easily do, to work miracles. The fact that some proof has already been given, is then not a sufficient reason with the Saviour, for denying such a request. Consider also the raising of Lazarus; this was "to the end that the disciples might believe,"—the disciples who had had such manifold proof already.

[Lettres intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

A WORD TO PARENTS.

To the Editor of the Bombay Guardian.

SIR,—Study of the following texts of Scripture will, under the teaching of the Holy Spirit, fully show the amount and weight of responsibility that devolves upon you with reference to your duty towards your children. Deut. 4: 9; and 6: 7, 20; 11: 19; Psl. 78: 4; Prov. 19: 18; 22: 6; 29: 17.

In Prov: 22, 6 we read "Train up a child in the way he should go: and when he is old, he will not depart from it."

"The characteristics of a babe are its entire dependence, its unresistingness, its ignorance, and its freedom from self-will. It can make no provision for itself, absolutely none; it lies in its mother's arms passively, without effort, simply resting in the parent's bosom; it has no opinion of its own, but every thing to learn from its parents." How momentous an event occurs, when a child is born into the world! "when an immortal being commences a flight through endless duration; a flight which will raise him high to an equality with angels or plunge him low among malignant demons and fiends! Think of this ye parents! Ye to whom is committed the care of giving to this flight its earliest direction, and on whom it much depends, under God, what its termination shall be." "The birth of a child is one of the most important events of social life. The wonderful prophecies that lie concealed in that new born babe, nestling in its mother's bosom, who can unravel? In yonder cradle may lie a Herod or a Paul, a Voltaire or a Wesley. The child that was born last night may carry fire and sword through the nations, and leave only desolation and ruin to mark the might of his progress; or he may carry balm and blessing, and lift the nations into peace and joy, with every advancing step of his benign career." * * * * * * * "What a demand, then, is upon every parent to be first right himself in order that his child may be right. To have the highest type of manhood in our children there must be the highest type of Christianity in ourselves."

Mother, father, you have a great work to do. Many of you have a vague desire to have your children converted; but look at your lives, your conversation about society, amusements &c. Not a word about the precious Saviour of mankind. Parents, don't you know that God has so formed our nature, that we are uniformly and almost involuntarily making and receiving impressions from each other? Life is nothing but one vast series of dependencies. You can no more escape from this law of association than you can fling yourselves beyond the influence of the law of gravitation. Oh! this power of influence. We can't shake it off; it clings to us; it grows with our growth; it strengthens with our strength. It speaks, it walks, it moves. We cannot live to ourselves, we speak with voice, with eye, with hand, with foot. Children are very observant. They know very well if father and mother are spiritually-minded. A little boy was asked at school if his father was a Christian. "Yes" he replied, "but he does'nt go *at it* much now." When they notice a spirit of indifference in their parents, they say "our parents are not anxious. Religion is not uppermost in their mind. It is good enough to be saved some time, but there is no hurry about it."

Parent, you trust to the Sunday-School. You trust to your children's own interest in the matter of religion. You trust to your minister. Do you not know that your responsibility begins before that of any other teacher? Do you know that if you neglect to instruct them in the things of God and live consistently before them, the probability is that they will go down to eternal death.

If you want your children to be blanched with horror in the dying hour and enter upon an eternity of woe, pay no regard to their spiritual welfare. Mr. Moody says; "Not long ago the only daughter of a wealthy friend of mine sickened and died. The father and mother stood by her dying bed. He had spent all his time in accumulating wealth for her. She had been introduced into gay and fashionable society, but she had been taught nothing of Christ. As she came to the brink of the river of death, she said "won't you help me; it is very dark, and the stream is bitter and cold." They wrung their hands in griel but could do nothing for her; and the poor girl died in darkness and despair.

If you allow them to continue in a course of sin and transgression, they will witness against you here and throughout the endless ages of eternity. A young man going to execution desired to speak with his mother, but instead of whispering bit off her ear, complaining of her as the promoter of his death, because she did not in his youth chastise him for his faults but by her fond indulgence emboldened him in his wickedness.

Parents, you are nearing the end of opportunities for usefulness. How rapidly the time goes! Soon these opportunities will all have passed. Not professionally but in all love, tenderness and Christian sympathy, I beseech you train up your children for God. I pray that your children may never say to you as a young man upon his dying bed said to his father, "father, you have been very good to me in many respects; you have given me a good education, you have brought me into a high social position; but father you have not taught me how to die. Now I am going away in the dark."

But you say they are stubborn, headstrong and refractory. Do your best and leave the rest to God. "John Newton broke loose from every moral restraint, and ran into all excess of vice and immorality, but could never free himself from the influence of his mother's piety, that followed him thro' all his dissipation, and hold him constantly to his conscience, and uttimately brought him back to God."

Come, O Lord, and wake up every mother and father, and may every parent feel the worth of the souls of the children thou hast given them.

T. E. F. M.

Nagpore C. P. 11th Sept. 1882.

THE TELUGU MISSION.

Dear Sir—In a recent issue of your paper you kindly notice the *third Report* of our faith work. We are thankful for your kindly and eminently truthful observations. But your closing remark about our having recently been joined by a new missionary from America and another from North India is liable to lead to a misapprehension of the real state of affairs. It is true that in July Brother D. O. Erusberger from the United States joined us in Pramoor. But he was selected in America and sent to India with money raised for the purpose by the India Methodist Watchman for a Canarese mission among the Canarese of the Western Nizam's Dominions among whom up to the present time no missionary has ever laboured. For convenience he remains with us for one year while he studies and masters the language. Bro. Erusberger is therefore not a recruit for the Telugu mission though he be with us for the time.

The fact is we are only now coming to see what wonderful things, the good Lord was doing with us when in 1879 we gathered up so many orphan boys and girls along the Railway from Adoni to Goolburga. Most of the orphans then gathered were Canarese orphans, and yet, in a little time the Lord led the whole of us way off out here into the Telugu country and we have all made Telugu our adopted language, though the boys and girls have not lost a whit of their Canarese. We have been led to see the hand of God thus leading us in a strange way that through the orphans should spring up two sister missions conducted on the same principles, the one to the Canarese people of the West from whence the orphans came, and one among the Telugu people of the East where we now live. So far all the Lord's ways are equal to this end. The pioneer missionaries are on the ground and the native helpers are under training for both missions.

We hope not many days hence that each of these missions will be in successful operation with each a band of 6 to 8 trained helpers selected from among our orphans. Our orphans all talking Canarese, Bro. Erasberger, finds the matter of mastering Canarese somewhat simplified as he learns to talk at once.

It is true Bro. F. J. Blewitt a local preacher of the Allahabad District of the North has joined as a Telugu mission recruit on trial. Bro. Blewitt felt led of God to come all the way from Lahore 2000 miles at his own expence to offer himself for our work and says he is ready to go any day if we say we do not want him. He however comes to us with a good spirit and full of zeal, and possessed of talents that meet a felt want in our work just now. We needed some one to teach us native music. Bro. B. is the man for this very work. His ready know-

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ledge of Hindustani makes him of immediate use among us. He has begun to study Telugu, as well. We are glad he has come, and find him a most timely help in our work just at this time with banjo and violin.

So we are a happy band of an even half dozen missionaries in Pramoor. The ways of the Lord are wonderful but it is like him to do wonderful things in answer to prayer.

Our orphan work too is enlarging and more East Indian Orphans are to come to us in a few days making the number in the Christian Home 13, while the number in the Christian orphanage is now 61. Our expenses are thus increased by the addition of 3 new missionaries in the months of June, July and August and the orphans coming. But the good Lord is our security for every needed thing. As long as Bro. Ernsberger is with us our treasury will be common. But we think the way will be open soon for friends to provide him a humble home in his field somewhere.

You designate our mission to the most out of the way place in India. We wish more of these out of the way places were taken up by servants of the Lord. Every thing promises well for heavy crops in these parts this year. This means very cheap living for us all. A person can eat largely on a very few rupees per month here.

The Lord graciously cares for us all. We have our daily bread and raiment and humble homes. The first of this month found us somewhat in arrears. Our faith unshaken. Let the friends of our work pray for us. Grace is the most needed thing now and always.

Some time since Sister O'Leary began work among the village women and she continues this work with much encouragement and zeal. Just recently Sister Osborn who so laboured in India to stir many to do more for the nation, has sent us her Magic Lantern from Australia. Thus little by little the Lord is supplying us with all needed workmen and conveniencies for aggressive work among the heathen. We expect to see great things some day.

C. B. WARD.

September 4, 1882,
Pramoor, Yalgundal District,
Nizam's Dominions.

DEAR SIR,—Will you kindly allow me a little space to point out what appears to be a mistake in the Rev. Vers. of the New Testament. In Matthew 3rd, 11. v. we read, "I indeed baptize you with (Marg. or in) water; and further on "He shall baptize you with (Marg. or in) the Holy Ghost and *with* fire." As this "with" is in Italics, is it intended to show, by—and—bye, the theological views of the publishers, the alternative *in* not being produced. Again in Luke 3rd 16 v. "I indeed baptize you with water," though here the alternative *in* is not marked in the Margin, but further on we are told, "He shall baptize you with (Marg. or in) the Holy Ghost and *with* fire."

Mistakes of this kind are all the more apparent in the "American Rev. Edition," which brings into the text the list of readings and renderings given in the appendix of the New Eng. version, which are preferred by the American Committee. This is a pity, and as the New Testament Revision Committee has, I believe, been dissolved, are the errors to continue, as blemishes in subseqnent editions, or how else are the corrections to be made?

Yours faithfully,
W. E. G.

DEAR SIR,—It is an undeniable fact that the truthful causes for the unfruitful works of darkness are owing in great measure,—firstly, from the positive neglect of injunctions recorded in John v. 39.—and John vii. 17.,—and, secondly, on account of the state described in John iii. 19, 20; but, while this is so, is it not incontrovertible that the numbers of the two foregoing classes are lamentably angmented by two additional sections,—or, 3rdly, for the reasons ascribed by the prophet Jeremiah (Jer. xii. 10), and lastly through the neglect defined in Hosea iv. 6?

In Math. vii. 21, will be found, the lock which the sentimentalist would be wise to affix to his state; he would be yet wiser in sealing this act by accepting of the key to open the manacles whereby Satan hath bound him (Math xi. 28-30.)

The 2nd chapt. of Peter's 2nd Epistle very aptly puts the condition of perverts of the oracles of God, as also of the profane, babbler, and seducer, which would well repay the prayerful enquirer, and the honest seeker of the truth of God.

To those who are beguiled into believing in transmigration, and Purgatory where, they are taught, the sins of the present life are to be atoned for preparatory to reception into Heaven, I would plead with you, "by the mercies of God," that ye accept no longer these "cunningly devised" fables, "but," that ye put on the new man, which after God is created in righteousness and true holiness." —Knowing this first that no prophecy of the scripture is of any private interpretation;"—for, "behold, *now* is the accepted time; behold, *now* is the day of salvation." You may be lulled to sleep the sleep of death, "happy as a bird" though you may now be "with the *nuns* and priests," if you are not conscious of "the blood of Jesus Christ, his (God's) Son" cleansing you "from all sin," oh remember the time is dawning upon you when you will (sorrowfully perhaps) exclaim. "The harvest is past, the summer is ended, and I (we) am (are) not saved." Jer. viii. 20.

Soldiers of every brigade of the Army of the living God "take unto you the whole armour of God;" "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritnal wickedness in high places:" "and having done all, to stand." Eph. vi.——Every thing we witness around us—man excepted, even then in his worldly avocations he beareth witness—betokens earnestness; the devil is very earnest: but of man only is it left to be said—he is careless, indolent, negligent to a terrible degree, inasmuch as it is of his most sublime and invaluable birthright! Xtian! will you not fall into line and fight the battles of your king against the usurper? If you will, then to you will the promise in Rev. ii. 10 be fulfilled through Christ the Captain of your salvation: but, if you will be content with feeding upon husks with the swine, knows that unto you "the mist of darkness is reserved for ever." 2 Pet. ii. 17.

May God bless the reading and preaching of his own word wheresoever and by whomsoever read and preached in sincerity and truth and with sanctified motives.

Your's very respectfully,
J. H. ROBERTS.

DEAR EDITOR,—Bro: G. K. Gilder who has been officiating for Bro. D. Osborne for the past few months, left for Saharunpur and Dehra on the evening of the 8th Sept. A farewell meeting was held in the M. E. Church on the evening previous to his departure, when an address (which was accompanied by a little present in the shape of money) was presented to him. The Chairman Bro. J. F. Deatker briefly spoke of the conscientious manner in which Bro. Gilder had labored.

Bro. G. responded and expressed regret that he could not stay a few days longer till such time as Bro. Osborne had returned from Mussoorie,—this, he said, was impracticable as on the 12th he was due at Dehra for an event which was calculated to bring about an appreciable change in his life!

Yours truly,
ALLAHABAD.

13, Sept. 1882.

DEAR EDITOR,—Mhow is being graciously visited just now, by a work of grace and souls are being gathered in. About seven weeks ago we were led to wait definitely upon God for the salvation of souls and held two weeks of prayer and then two weeks of services. God graciously encouraged us by saving two and three here and there, giving them the spirit of repentence towards God and faith toward our Lord Jesus Christ. After their conversion they straightway began to do something for Jesus, telling their comrades what great things God had done for them and, as a result, drawing them to hear the glad tidings of salvation. At the close of the month we counted seven souls that had sought the Lord and we took courage and began another two weeks of prayer. about the end of the second two weeks the Pastor of Bandiqui, Mr. Smith, incidentally paid us a visit and threw himself most heartily into the work, preaching eight nights in succession with much acceptance and power, God the Holy Spirit bearing witness to the truth, convincing men of sin and leading them to Jesus and the same time making glad the hearts of God's children. We think we speak within bounds when we say that from the beginning of the prayer meetings up to date as many as twenty souls have sought the Lord. Please, unite with us in giving all the praise and glory to God and help us in your prayers that God may lead on His servants here to greater things. The harvest truly is great but the laborers are few.

JAMES LYON.
Pastor.

NOTICES.

BAPTIST CHURCH, (BELLASIS ROAD, BYCULLA.) The Rev. D. Jones will (D. V.) preach to-morrow (Sunday) at 11 A.M. and 6 P.M.

SALVATION ARMY; FIRST MARCH.

We are requested to announce that the Indian Detachment of the Salvation Army will arrive by the P. and O. Mail of next week. The opening march is to take place on Wednesday 20th inst. commencing at 4 P. M. Up Duncan Road to Grant Road, down Parel Road and Kalbadavie to Money School. Up Girgaum Tram Line through Agiary Road and Musjid Bunder Road, and to Crawford Market. Special addresses, with singing and Band Music near Money School at 5 o'clock and near Crawford Market at 6-30.

A few seats in the War Chariots are reserved for friends. Apply by letter to THE AGENT, WAR CRY, BOMBAY.

Grant Road Church Debt.

Previously reported, Rs. 2100-6, Received during the week ending Sept. 15, Mrs. O., Rs. 15; S. P. 10; Miss M. 4; J. B. H. 8; W. W. 4; R. S. 2; Mrs. M. S. 10; E. M. 2; W. L. 2; L. E. F. 5; J. C. 10; J. A. N. 5; Mrs. E. G. 2; Mrs. W. 10; Recd. by the Treasurer of the M. E. Building Fund, to Sept. 13; T. G. Rs. 50; T. W. K. 50; E. C. 20; J. E. McC. 5; W. A. C. 5; W. A. E. B. 5.

Received for the House of Hope from J. F. C. Rs. 10; O. S. 10; Mrs. E. R. (Coonoor,) 50; Mrs. E. C. 5.

Methodist Church.

Appointments for to-morrow. Grant Road, 8-30 a.m. Gladwin; 5 p.m. Gilruth.—Dean Lane, 11 a.m. R. Sharman; 6 p.m, Fox.—Mazagon, 11 a.m. Fox; 6 p.m. Bowen.

Epitome of News.

Saturday, September 9.

—*Times of India:* It is impossible to overvalue the importance of the suggestion thrown out by Mr. Oxenham, Principal of the Deccan College, that the present Matriculation Examination should be altered into a University Middle Class Examination. At present the Matriculation Examination serves two distinct purposes. It is a University test and it is also a certificate for obtaining employment under Government. Mr. Oxenham proposes that the colleges should in future make their own arrangements for the admission of students, and that a modified form of the present Matriculation Examination should furnish a standard and test of Middle Class, as distinguished from University, education. This would, he says, "be found one of the greatest improvements in the system of education since the foundation of the University." Dr. Hunter, the President of the Commission, was at once impressed with the great importance of the suggestion, and at his request Mr. Oxenham is going to work out the scheme at full length. The new examination would set the seal of approval on a school career, and would, it is proposed, include a fair amount of vernacular knowledge, and some practical study, such as book-keeping, likely to be immediately useful to the candidate. It would be his last examination before going out into the world, and must, of course, be quite different in its nature from any examination preliminary to a University career. The one would be intended to test a candidate's actual acquirements: the other only to ascertain his capacity for further education.

—The *Broach Samachar* records the death of a Hindu at Broach who was about 63 years old and had some time before his death married a "little girl," who is now condemned to lifelong widowhood.

—The *Gujerat Mitra* deplores the want of perseverance among Gujarati reformers. There is zeal enough among the educated classes, but it is short-lived. Hundreds of associations for social and political improvement have sprung up only to collapse a short time after. The picture given by the writer is truly discouraging.

—*Bombay Gazette*: We regret to hear of another accidental shooting case having occurred near Noakholly. A Mr. Harrison, of the Uncovenanted Service, was out after pig, and in firing at one, he is said to have killed a native lad.

—A telegram from Jeypore, September 4, to the *Indian Daily News*, states that "the Bheels are causing considerable annoyance along the railway between Erinpoora and Nana stations. They have ripped up the highest bridge on the line and destroyed one culvert. Their object was to wreck two mail-trains coming in opposite directions. An accident discovered this, a few minutes before the arrival of a train on the scene."

Monday, September 11.

—*Subodha Patrika*: The so-called accidental deaths of natives at the hands of Europeans going out on shikar are indeed getting a scandal and a danger too. Not a week passes but a report is received from some place or other that some soldier or other European while in pursuit of game has shot down a native. For the encouragement of this growing evil the European press is mainly responsible. The moment the fatal shot is fired and some innocent native victim deprived of life, the press describes the occurrence as an accident a deplorable accident and the murderer escapes scot free. If a few exemplary punishments followed such accidents and the expression of the public sympathy for the culprit were withheld we may be quite sure these deplorable accidents would begin to be scarce. It is clear that at present they are deplored by nobody except the relations of the poor creatures shot down with brutal carelessness. It is quite time for the Government to see to it.

Tuesday, September 12.

—*Times of India*; *tel.* Poona, 11: The Commission held its concluding sitting to-day. Professor Bhundarkar introduced a deputation of Shastries, who presented a petition praying that the Sanscrit College originally started by Mountstuart Elphinstone and subsequently absolished should be restored for the encouragement of Sanscrit literature, which was otherwise in danger of decay. The President promised on behalf of the Commission that the petition should have carefnl consideration. The Rev. R. A. Squires and Mr. Rupram (Ahmedabad) were subsequently examined. The President announced that the Commission after the Bombay Session would in the first week of November proceed to Ahmedabad to record the evidence of the Guzerat witnesses and would not visit Sind as originally intended. In the evening a large meeting was held at Heerabagh, at which addresses were presented to the Commission by the Poona Municipality, the indigenous schoolmasters, and the Mahomedan community. Mr. Hunter, in replying to the addresses, uttered a warm eulogy on the Mahratta character, referring in eloquent terms to the literary and traditional associations of the race. Referning to the work of the Commission, he denied that any intention existed to interfere with higher education or to force on Bombay any particular system of education.

—*Indian Churchman*: All true Churchmen will be thankful to hear that during the last sixteen months no less than three of the small number of clergy, working under Dr. Colenso, Africa, have been reconciled to the Church, and received back into Communion by the Lord Bishop of Maritzburg.

—Same: Were we asked how children might be most easily induced to become Roman Catholics, we should reply:—send them to Roman Catholic Schools, having first extracted a most solemn promise from the authorities that their religion shall not be tampered with in any way: that no pressure shall be "brought to bear upon them to induce them to join in practices of piety performed in the school chapels or oratories" and that "care shall be taken to keep them away from such devotions."

Most parents would think that under these circumstances their child was perfectly safe from any thing like a change in religious ideas. *O! Sancta simplicitas!* What have they really done? They send Protestant children to schools where nearly all their school-fellows are Roman Catholics, but with the strictest injunctions that during a not inconsiderable portion of their school-life they shall be made to feel that though in the school, they are practically cut off from their school-mates by a kind of ban, and what is more galling to a boy or girl when at school than to feel that he or she is in a sort of way an outcast from the general society? All this is told from experience far better than we can tell it from imagination in the letter we reproduced last week,—"How I became a Catholic?"

The danger is probably greater with an impressionable girl than a boy, who is more likely to be strictly practical in his ideas; still it is demonstrated beyond doubt, that when parents think they have taken every safeguard to prevent a change of religion, in the way we have indicated above, that they have taken the quickest and surest method of effectually bringing about that which they specially desired to obviate.

—Same: We hear from Bolaram that a bandsman of the 14th Kings's Hussars, stationed at North Trimnlgherry, blew his brains out with a carbine on Friday evening.

—The news of serious troubles in Madagascar was causing some excitement in France when the mail left. The origin of the disturbances which led to the French Consul at Antananarivo quitting the capital and seeking refuge at Tamatave appears to have been the promulgation of a law by which the Queen's subjects were forbidden to sell land to any foreigner under penalty of ten years' imprisonment. The French Consul protested, and on leaving the country solemnly warned the native Government that he held them responsible for any outrages weich might be committed against the persons or property of the Frenchmen. The French contend that their representative in Madagascar was quite justified in acting as he did, for the law prohibiting the sale of land constitutes a violation of the commercial and friendly treaty entered into between Queen Ranavalona and France in the year 1868. It is also evident from the semi-official French press that the law lately promulgated was the expression of that latent hostility towards France which has already existed for a considerable length of time. Some influential jurnals go so far to attribute the agitation which now imperils the lives and property of Frenchmen in Madagascar to English intrigue; but, though this theory is not accepted in the official world, every one seems convinced that England covets the possession of the island. The repeal of the obnoxious law is, it appears, to be insisted on, and the preponderating influence of France in Queen Ranavalona's dominions insured by the strengthening of the French naval force on the eastern coast of Africa.

—The *Kaiser-i-Hind* looks upon the much vaunted Parsee reform of the last thirty years as practically worthless. Of solid reform in social and other matters there has been none to speak of, and whatever change in manner is observable among the people is the result of servile imitation. This paper thinks that instead of advancing, the community has actually deteriorated. In habits of extravagance and empty show they are worse than before, whilst religiously they are quite as superstitious. Writing about Hindu reformers generally, the same paper charges them with hypocrisy. Not one of them, since the days of Karsandas Mulji, has practised what he may have preached for years. Hindu reform is as hollow as Parsee reform, with the addition that whilst Parsees try to carry out their convictions, however wrong, Hindus know nothing of consistency.

—*Bombay Gazette*: Thackeray has made us all familiar with a novel without a hero. In Bombay last night there occurred the scarcely less singular circumstance of a complimentary dinner without a guest. The Bombay Club were to have entertained Mr. Colquhoun as he passed through Bombay on his way to England. Unluckily, however, yesterday's mail on the B. B. and C. I. Railway was stopped by a break on the line, and Mr. Colquhoun was

unable to reach Bombay. The news of the stoppage was recived too late to permit of the postponement of the dinner, and accordingly Mr. Colquhoun was honoured in his absence.

About eighty guests sat down to dinner and there was the usual amount of laudatory speech.

—*Brahmo Public Opinion*: Babu Keshub Chunder Sen seems bent upon keeping the world in a state of perpetual astonishment. The most recent of his freaks has been a theatrical performance, which took place on Saturday last. The drama has been composed by one of Babu Keshub Chunder Sen's apostles with a view to illustrate the signal triumph of the New Dispensation. The significant fact in connection with this performance is, that Babu Keshub Chunder Sen himself took part as an actor, and what is still more strange, he offered prayer on the stage in his assumed garb. Can a man whose religious feelings are really deep and reverent represent those feelings on the stage?

—Daniel Pierio, a Marine Engineer employed on board a Calcutta river steamer, who in July last ordered five men to remove the doors of the boilers while there was pressure of steam on, with the result that all five were scalded and killed, has been sentenced by Mr. Justice Norris, at the Calcutta Sessions, to six months' imprisonment.

Is there no punishment for those who employed such an engineer?

—News from San Francisco states that the works in connection with the Panama Canal are being pushed forward with the utmost activity. The contractors expect to finish the first channel, 100 feet wide and 8 feet deep, by the 1st March, 1883; to complete the canal throughout its whole width and depth by the 1st October, 1883; and to terminate the extra deepening by the 1st August, 1884. If these expectations are realized, the working staff will fully deserve to be congratulated upon their energy and promptness in carrying out such a formidable task,

—*Indian Witness*: One of the noblest of the very noble band of Christian women who are battling in England for the dignity and purity of English womanhood, is Mrs. Josephine Butler, the wife of a Church of England clergyman. She is a lady of refinement and culture, and of profund good sense and sober judgment. God had a work for her to do, and in preparing her for it He laid deeply upon her heart a sense of the world's need, and of God's power to help, and then strengthened her as He did Moses by a manifestation of His majesty and power. The following is her account of what we believe to be a vision such as Joel foretold. It is taken from a letter addressed by Mrs. Butler to Mr. and Mrs. Booth:—

About twenty-five years ago I had a kind of vision. I was in weak health, and lying on my bed. For some years I had been praying, thirsting, longing for a great revival to come to the world, for showers of blessing, for a fresh Pentecost, in which I and mine would have a part, and which should prove such an awakening as the world has not seen since the first Apostles' times.

I was like one dying of thirst, in drought, and in a wilderness. One evening I fell into a half sleep. I seemed to be transported to some dark, and gloomy mountains, with my face to the east, and behind me the great wilderness of the world lying in deep darkness. Then a streak of light appears in the east, a sweet heavenly light, and voices sounded, and there was a noise as of gathering forces, and it seemed to me God said to me, "Behold! the answer to all your prayers. A glorious day of grace is coming; fix your eyes on it, gaze in that direction. For though it tarry it will come, it will not tarry." There was nothing remarkable in my dream except that it made such an impression on me as I have never lost. It was twenty-five years ago. I see now the fulfilment (or the beginning of the fulfilment) of that vision. I think there are many others who have thirsted as I have, and who now rejoice as I rejoice.

—*Indian Baptist*: Work among the Telugus. —Mr. Clough made two long tours in the early part of the year, preaching the gospel and visiting the newly formed Churches. In the first three months of the year he baptized 1500 persons. It is marvellous to see how this good work continues. In the Northern part of the field Mr. Timpany, of the Canadian Mission, on a recent tour baptized a number of converts, several of whom were from heathen villages.

Wednesday, September 13.

—The recent rains have been very heavy on the Sayhedri Ghauts, causing inundations, and breaches have been made both in the B. B. & C I. and G. I. P. Railways. Two bridges have been washed away near Billimora on the B. B. line, and part of the Abna Viaduct near Khandwa has been carried away. In consequence of the non-arrival of up-country mails yesterday, the outgoing steamer was delayed till this morning.

—The testimony of the Rev, R. A. Squires, M. A., Church Missionary Society and delegate of the Bombay Missionary conference before the Education Commission, is with the rest of the evidence, published in the Bombay dailies and will have been seen by most of our local readers. We have only space for a brief extract: There were many inducements which led young men and boys of certain castes and classes to seek for higher education, and these were in themselves a strong guarantee that the supply of higher education will be maintained, even if Government withdrew from the direct work of teaching. But it was quite otherwise with elementary instruction. In this case those very conditions were wanting which went to ensure the maintenance of secondary and higher education. The means of the parents were so much smaller, the need of their children's labour is so much greater, and the incentives to study were so much fewer and weaker in this case than in the former that what with the indifference of the upper classes and the lethargy of the people themselves, whom it was sought to benefit, everything seemed to mark out this as the special work of Government. With regard to the management of schools, witness was of opinion that primary schools should first be handed over to municipalities for support and management, on condition, of course, that they undertook the responsibility of raising the necessary funds; and that as regarded high schools municipalities should be allowed to take them over, on two conditions: first, that proper provision had already been made for primary instruction; and secondly, that all classes within the municipal limits agreed in desiring to have one high school in common. All high schools of every description, whether supported by municipalities or bolonging to private bodies, should, witness believed, receive aid from Goverument only on the principal of payment by results. As to the system of providing teachers for primary schools, witness believed that the Government Normal School system suffered from being too restricted. If the present inquiries led, as they might hope, to a great extension of primary education, there will be an increasing demand for qualified teachers, and new measures would have to be taken. It would, witness thought, be well if Government tried in this direction also, to divest itself as much as possible of the work of teaching, and confined itself to its proper sphere of inspecting and examining. Private and representative bodies ought to be encouraged. to have normal schools and colleges of their own for training teachers; and all recognized vernacular schools of a good class, whether belonging to municipalities or private bodies, should be allowed and encouraged to have one or more pupil-teachers, who should pass in due course to some recognized training institution, and eventually, if qualified, receive a Government certificate (or some equivalent), which might in time be demanded of all who offer themselves for masterships in vernacular schools. He would, in fact, see the larger system of England introduced into India; for he felt that Government institutions, though good and useful in their way, would eventually be an impediment unless they gave place to something better.

—The *Standard's* Constantinople correspondent gives some particulars of the flight of Sheikh Obeidullah the Kurdish Chieftain, from Turkey. Obeidulla is the chief whose raids on the Persian frontier caused so much irritation between the Government of the Porte and Shah some eighteen months since. He was stopped from raiding by being induced to go to Constantinople at the request of the Sultan, and once there he was detained in a sort of honourable captivity, as the guest of His Majesty. "Although closely watched he succeeded in escaping and it is supposed he has gone by way of Russia in disguise, intending to regain his influence and resume the control over his large property, which includes several hundred villages, thousands of flocks and herds, and numberless dependents who are devoted to his person, which, besides, is invested with a certain religious authority amoug all the Kurds in the neighbourhood of the Persian frontier.

—*Guzarat Mitra*: On the 7th instant a Hindoo lad aged 15 was reported missing at Kaira. After a careful search his dead body was found in a deal-wood box in the *Niti Prakash* newspaper office at Kaira. The police have arrested Nagin Damodar, the presant editor of the paper, and one Mathoor Ransord, son of the late editor, on suspicion.

—The mission at Foochow, under the auspices of the Methodist Episcopal Church, is prospered beyond precedent. After what is described as a kind of "educational love-feast" on a Sabbath morning in June, thirteen worthy students of the Anglo-Chinese College of the mission were admitted to the Church, as full members. This college is bearing much fruit. Recently, on a vote, which was preceded by due exaplanations, twenty-one of its students declared for the ministry as their future calling, while nineteen others chose business, ten medicine, and seven the law. But one and all of these have received faithful Christian instruction. In another connection it is affirmed of this mission: "Prejudices among the wealthy are giving way. We can feel a change, as of the thawing out of Winter."

—*Overland Mail*, Aug. 25 A dreadful series of murders have been committed in Ireland. In one case a man named Joyce, his wife, mother, daughter, and one boy were killed, a second youth being seriously wounded. A number of men have been arrested in connection with the crime.

—Three hundred and seven thousand francs in gold rolled up in wrappers of a newspaper of the time of the Revolution, were discovered last April by a carpenter in the wall of a house at Dijon. Dr. Chanut, the owner of the house, claimed the money, but a counter-claim was set up by the descendants of the Vicomte de Moussier, who owned the house at the time of the Revolution, and memoranda in whose handwritting were detected on the wrappers The Dijon tribunal has just decided in their favour, on the ground that their ancestor must have hidden the money betweent 1794 and 1816, for reasons unknown.

—*Indian Witness*: The Rev. S. W. O'Neill, well known as one of the Cowley Fathers in the Bombay Presidency, died at Indore on the 28th ult. He was a man of great devotion and self-denial, and his loss is deeply felt by the wing of the Church with which he affiliated. We remember reading a letter written by him for an Indian paper in which he meekly confessed that some hard epithets applied to him by an opponent were probably intended by his Heavenly Father to teach him more humility, and make him a better man. He was a scholarly and able man.

ARCHIVE.ORG.IN

Thursday, September 14.

—*Bombay Gazette*; The ship Great Victoria arrived in Bombay harbour on the 11th instant with her cargo, consisting of coals, on fire. On anchoring, the harbour water boats were sent off and commenced pumping water to the coals. The discharge of the cargo was begun vigorously, and carried on night and day. The seat of the fire has now been reached, and the vessel and her cargo may be considered out of danger. The Great Victoria is commanded by Captain English, who is to be complimented on the splendid passage of 85 days he has made from Liverpool. He had, on board upwards of 3,000 tons of coals. Had she not made such a fast passage, we might have had to record the total loss of the ship by fire at sea.

—Same: A new line of steamers has been opened under the name of the Cie. Nationale de Navigation, which intends to estsblish a regular service from Bombay to Marseilles. The line is owned by a French company whose head office is at Marseilles, and whose local agents are the well-known firm of Messrs Ralli Brothers.

—Same; Khundwa, 11: Mr. Davis, agent to Mr. Redmond, railway contractor, and Mr. Foster, of the Forest Department, were observed on the Abna bridge a few minutes before it collapsed, and have not been heard of since. Mrs. Foster, with a servant, has been out the whole day in the heavy rain searching for her missing husband; but it is feared that both gentlemen were swept away with the bridge, and perished in the torrent. Four linemen who were set to watch the bridge while under flood were also carried away, three of whom were rescued from the trees in which they happily caught, but the fourth has, no doubt, shared the fate of the two unfortunate gentlemen.

—*Times of India*; It is satisfactory to learn that the energetic Traffic Manager of the Bombay and Baroda Railway has lost no time in carrying out arragements for the conveyance of passengers and the mails over the breaks in the line between Nowsari and the north bank of the Poorna River. In order to facilitate this change from one train to the other, arrangements have been entered into with the Eastern Electric Light Company to light up the whole distance from the South Bank of the South Branch of the Poorna River to the North Bank of the Northern Branch with sixteen of the Brush Arc lamps, and with this amount of light both passengers and mails can be safely transported over the rivers, and at the same time the works of reconstruction can be carried on without intermission day and night. It is, therefore, anticipated that the temporary structure over the two branches of the Poorna will be completed for goods traffic within three weeks or a month's time, and that the new permanent way to replace the one carried away over the North Poorna may possibly, by working day and night, be opened for traffic by the beginning of next monsoon. If this can be accomplished, it will certainly be one of the most rapidly constructed works of the kind ever completed in so short a time.

—Press Commissioner, Simla, 13: General Macpherson telegraphs as follows, under date the 13th instant:—The Indian Division carried the right of the enemy's position at Tel-el-Kebir, and captured 12 guns, stores, camp, horses, and camels. Our troops behaved splendidly; the casualties were slight.

—The Bombay Banks will be closed on Saturday, Monday, and Tuesday next, for the Gunesh Chatoorthi and Parsse New Year holidays.

—*Globe*: A list of the twenty three largest fortunes in the United States, with the names of their exceptionally lucky or exceptionally talented possessors, shows Mr. W. H. Vanderbilt to be far and away the richest man in the world. According to the calculation of the list-maker, he is certainly worth forty-five million pounds sterling and probably worth nearer sixty millions. This being the case it is decidedly startling to hear that all this wealth has accumulated in two generations, and the bulk of it within thirty years—an outdoing of Balzac's or Sue's most golden dreams. Next to him comes Mr. Jay-Gould, reputed at twenty millions, then Mr. Mackay, of Great Bonanza fame, at ten millions, tied in point of value with a Mr. Crocker. Then follow twelve names of value varying from eight million to two millons a piece, and then seven poor millionaires, scarcely worth reckoning. All these sums, be it remembered, are stated in pounds sterling. It is said that before the Civil War very few fortunes in the United States amounted to a single million.

—The Central and South American Cable Company, with wires touching at points on the Mexican and Central American coast, crossing the Isthmus of Panama, and extending along the western coast of South America to Callao, announce that their lines will be completed and thrown open to public use by the close of August (last month). Connection will be made at Galveston with the Western Union Telegraph Company, and at Callao with the transcontinental and eastern telegraph systems of South America.

Friday, September 15.

—*Bombay Gazette*; tel. Simla, 14: Latest advices received by the Government of India state that General Macpherson with Indian troops made a forced march from Tel-el-Kebir and seized Zagazig and the railway trains.

—*Times of India*: There are at present about a thousand men employed in restoring railway communication near Khundwa; and it is expeceted that by Wednesday the line will again be in complete working order. A diversion will, of course, have to be made near the Abna Viaduct. Only two of the six spans each 60 feet long, of the viaduct, have been washed away.

—The Bombay Government with the approval of the Government of India have decided to admit the Rao of Cutch to an active share in the administration of his State. He is in his 17th year.

—Dr. Goold, the Roman Catholic Archbishop of Melbourne, was recently shot at, but only slightly wounded. The author of the outrage was arrested. His name is O'Farrell, and he is said to be the brother of the man who attempted to assassinate the Duke of Edinburgh at Sydney, in 1868.

—The retirement of Lt. Col. M. J. J. Mignon late second in command of one of the disbanded Bombay Regiments, the 6th, is gazetted. Surgeon-Major W. M. Mackenzie of the Indian Medical Department, a former Superintendent of Mahableshwar, has also retired from the service.

—Deaths last week, 387.

—Rain-fall, to date 77 in. This is the average fall for the season.

—*Bombay Gazette*: Our Khundwa correspondent writes to-day, we are glad to see, that Messrs. Davis and Foster, supposed when his yesterday's letter was despatched to have been swept away with the Abna bridge, are safe. They had a narrow escape, being on the bridge when it began to give way, and only just succeeding in running clear before the breach occured. They were then on the other side from Khundwa, and the telegraph communication being interrupted, their friends did not receive the message which they despatched from Dongargaum immediately on arrival there.

—*Pioneer*: The Egyptian papers received by Indian Mussulmans by each mail are full of glowing panegyrics of Arabi Pasha's power and bravery, and rose-coloured accounts of victories won by him in his engagements with English. They also urge every true Mussulman to despise the Khedive, whom they declare to be an infidel, and to uphold the power of Arabi, as a true patriot and follower of Islam.

—*Liberal*: Arabi's real name is Ahmet. So devout Mussulmans are now being reminded that according to tradition the leader who shall restore Mahomedanism to its pristine glory is to be called Ahmet. This triumph of Islam over Christianity is predicted to take place in the thirteenth century of the Hegira, now only a few months distant, and Arabi's partisans are not backward to make capital out of the coincidence. Arabi himself keeps up his character of a religious champion by most ostentatious piety. He has changed his old uniform for that of a general of the "holy army," and he now wears a green turban and the garments of the prophet's descendants.

Selections.

FAITH—ITS WIDE RANGE.

REV. CHARLES W. L. CHRISTIEN.

As no intellect can grasp the infinitude of space, or measure the eternity already past or that which is to be, so no mind can ever compute the full blessedness of the salvation which has been procured for sinners by the redemption of the cross. We see, we realize, we enjoy somewhat of the good; but we are feeble both in mind and heart, and understand little at the best. We are like a child who is heir to immense riches, and has all the advantages of broadest culture awaiting him; who understands something indeed, but has not the power to comprehend all the wealth of good that lies at his feet.

See what blessings are made over to us in this Gospel covenant. There is a free pardon for life-transgression—an absolute forgiveness for every sin, at once and forever. There is the assurance of that pardon by the direct witness of the Holy Spirit with our spirit, so that the conviction of acceptance with God shall be as unmistakable as the previous conviction of sin. There is peace—peace with God, and peace with our own conscience, the "consciousness of sins" being taken away. To the pardoned one there is offered power to resist and master sin, whether the temptation to it come from the great adversary, from the world around, or from the remains of the "old man," not yet destroyed within. And there is also provided for us holiness of heart, freedom from heart-sin, inward cleansing; that state in which we love God "with all our heart, and soul, and mind, and strength." We may also have the perpetual presence of the Holy Spirit in our hearts, to regulate our inner life according to His own will, to govern all the springs of action—God dwelling in the consecrated spirit of man as His truest temple upon earth. We may have access to God at every moment of our life, so that we can "pour out our hearts" before Him and enter the throne room with the certainty that He will answer all our prayers. And what is more than prayer, He offers us communion with himself—a liberal interchange of thought and feeling between the child and the Great Father, the finite and Infinite. There is provided for us a "joy in God," which is as far beyond the pleasure of the worldling as the sun is beyond a gas-jet. And our glorious Saviour promises to preserve us in this saved and sanctified condition, through all the changing scenes of life, till that life shall end in His own best time and manner. And when earth fades before the closing eyes, He has secured for us an inheritance, the bliss of which we cannot know until we share it, and the fulness of which we must live forever to find out.

Now, when we ask, How can Gospel blessings become an experience to us—how can the doctrine and the promise be turned into a life? the Bible has only one answer—"He that believeth shall be saved." It never varies, it never hesitates, it never mystifies. Clearly, vividly, unmistakeably, that is the one reply of Inspiration. From the lowest to the highest of Gospel blessings, it is faith only that receives. As the light can only be realized by the

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eye that can see, and sound by the ear that can hear it—as beauty can only be appreciated by the mind that can realize it, so Gospel gifts are offered in vain if there is not the hand of faith stretched out to take them. The blessings of full salvation, the highest of grace which the Gospel covenant presents, the utmost which the believer can receive on earth at the hand of his almighty Saviour—all are offered to present definite trust. They are never offered to anything else. They are not promised as the reward of strong desire—desire even amounting to agony. They are not offered at a price which any work of ours can pay. They are not given in answer to simple prayer, since prayer may lack faith. Still the words abide—"He that believeth," and none but he, "shall be saved." As man at first lost the favour and the likeness of his God by unbelief, so shall he regain the bliss by faith. However near a man may come to it, if he does not exercise actual trust in Christ for Gospel blessings, he can no more realize them than the drowning man who is only a yard from the rope when he sinks can find deliverance from a waterly grave by means of the rope that he does not grasp. The Gospel is a deep well, whose cool, sweet waters never fail, and faith is the pitcher wherewith to draw; and if I have the pitcher, I can "with joy draw water" all my happy life. The Gospel is a casket containing priceless jewels, and faith is the key that can unlock all the secret drawers. And he who has this key can claim all the treasures as his own. But alas for us if our pitcher is broken and our key is lost!

How wide, then, is the range of faith? Just as wide as the range of spiritual good which is laid up for us in "the glorious Gospel of the blessed God." Wider it cannot be, and narrower we dare not make it. O, grand are the possibilities of faith! There is not an evil in the human heart but Christ will remove in response to faith. There is not an element of goodness lacking but He will supply to faith. He will make all His children like himself, "holy and without blame before Him in love," if they will but fully consecrate their all to Him, and fully trust Him to carry out his purposes. We are shut up to Christ. None but He can save us. But, having Him we need no other. For His merits meet a world's transgressions, and His power to save knows no limit. But we are also shut up to faith in Him. Nothing can take the place of faith. If faith fails, all fails. If Christ will not pardon me when I trust Him, I must remain unpardoned forever. And if He will not purify me when I trust Him, I must remain unclean forever. But faith cannot fail, because "He cannot deny himself." He must needs honor His own truth and His own appointment. And so "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

And all are welcome, yes, welcome to the highest gifts of grace. However other gifts, of lesser value, are distributed, the highest gifts of all are free for every man, Wealth and genius, eloquence and posts of honor, may be far above the reach of thousands, but pardon and purity are as much for the world as the sunshine and the showers. All are alike ruined and helpless, and God, by offering salvation to faith, proclaims a condition with which all can equally comply. Its exercise involves no special worldly lot. It comes to every man, black and white, and bond and free, and rich and poor, and young and old, and with the same message and tone of voice, says—Poor sinner, thy Saviour pities thee, He offers thee pardon, and peace, and purity, and power. He puts it all within thy reach. He says, "Come unto me, and I will give you rest,"—"He that believeth shall be saved." And the rest and the salvation in all their widest width, and deepest depth, and, highest height of meaning, are theirs, if thou wilt but believe in Christ for them.

"If Thou canst do anything, have compassion on us and help us!" said the troubled father to the great Healer. But the man mis-took. It was not in the least degree a question of Christ's power. That was infinite, and could as readily meet the case of His demonaic child as any other case. The question was one of the man's own faith. And so Christ showed him his error by replying, "If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe, help Thou mine unbelief." And Christ immediately responded to his faith and cured his son.

And "still His healing power is here," and still" all things are possible to him that believeth."—(*Guide to Holiness.*)

THE SPADE AND ITS TEACHINGS.

BY PROFESSOR C. W. BENNETT, D. D.

Assyrian, Median, Persian and Related Archæology upon the Authenticity of the Old Testament Record.

Doubtless there is in the mind of many good and well-informed men a stubborn skepticism, or at least a grave doubt, relative to the importance of archæological investigations and as to the certitude of results which have been claimed. This is most natural and necessary, indeed, to those who are but partially acquainted with the amount and kind of labor that have been given by the ablest investigators of the world to these subjects, and with the enormous quantity of materials that have been gathered into museums, laboriously studied, arranged and classified, or casts, drawings or photographs of which, by the hundreds of thousands, have been most carefully preserved. Any one, however, who has visited the Assyrian collections in the British Museum, or in the National Museum in Paris, or the Egyptian Gallery in London, Paris, Berlin, or Cairo, or the museums of Christian antiquities in the Vatican or the Lateran at Rome, or even the collection of American antiquities in the Peabody Museum at Salem, Mass., will immediately be persuaded that the materials for legitimate inquiry are not wanting. Again, the diligence, perseverance and patience of these archæologists during the past thirty or forty years have been simply marvelous. The results reached, also, can be relied upon with just as much certainly as results in any other department of legitimate inquiry. Certitude in any progressive science may not be demanded in every case; but conclusions here are reached by a process of inductive reasoning just as rigid and unquestioned as in the realm of chemistry, geology or theology. If from a single bone the comparative anatomist may build up the entire skeleton and clothe it with its proper covering and describe its *habitat*, though living untold ages back in the geologic times; if the chemist by his spectroscope may certainly tell the elements which are at play in the conflagration of a star withdrawn into the limitless abyss of space; just so surely may the archæologist from the materials in hand, under the guidance of laws no less invariable, reconstruct the framework of past civilizations and adorn it with ornament and tracery furnished from no other possible source. There is a somewhat strange respect shown by the average mind for the authority of written records. Produce a written document, certifying to a given event, and there is ready acquiescence in its teaching. But even after the genuineness and authenticity of writings may have been satisfactorily proved, there is always left a fruitful source of error, viz.: the personal element. When men professedly write history they must do it from their own standpoint. And it is well known that the standpoint which most men occupy is that of an advocate or partizan, rather than that of the judge. Hence, the work done will be burdened with this personal element. On the contrary, much of what is archæological is of immensely greater strength in evidence from the fact that it is unconscious. Often the personal element is entirely removed and the testimony borne by monuments is as strong and as absolute as that written on the heavens or in the strata of the earth. It is for this reason that a single clay-table or cylinder or brick has corrected the statements of Herodotus, Berosus or Xenophon, and we take the former rather than the latter, because we can see how and why the latter may have been mistaken, but can see no reason or possibility of error in the former.

With these preliminary explanations let us now proceed to examine some of the more recent archæological labors and try to estimate their worth.

Let us first take Assyrian and related monuments as bearing on the Old Testament history and the contemporary civilization. This field has been very diligently explored and has already yielded most rich results. The sites of old Nineveh and Babylon, with the places in the vicinity, have been found to contain most unexpected treasures. The complete disappearance from view of these once powerful cities, during so many ages, and their rediscovery and identification in very recent times, must be regarded as very remarkable—may we not say providential?

Just as the controversies over the genuineness and authenticity of some of the books of the Old Testament Scriptures were becoming fiercest did the "finds" of these diligent excavators furnish materials to decide many a debated point. Whole palaces, streets, private houses, libraries, public store-houses, canals, burial-places, gardens etc., etc. have been brought to light. Tens of thousands of implements, real or pictured, volumes, inscriptions, commemorative documents. ect., are at hand, each telling the story of a life and a civilization which had before been involved in doubt and mystery. Until within thirty years, Median, Assyrian and Babylonian history was only a series of conjectures or happy guesses.

But these excavations have placed in the hands of the historian the materials for constructing a narrative as reliable and nearly as full as can be given of the Anglo-Saxons or the Merovingian dynasty. We can to-day describe a hunting scene or the ceremonial of a court reception, or a neighborly visit, or the appearance of a pleasure-garden, or the "pomp and circumstance," of a warlike expedition, or the relations of different members of society or the methods of punishment, or the gradations of authority, or the genius of the government of Babylon, almost as confidently as we would portray the life and manners of the first Puritan settlers in New England. Again, much light has been cast upon the questions of the antiquity of the Shemitic languages and the changes which they have experienced, as well as upon other and totally different languages which were used contemporaneously with the Shemitic. For example, the inscriptions of Khammurabi, who lived before the time of Moses. These inscriptions are mostly written in the Accadian language, which is entirely different from the Shemitic. Yet one, written in the Babylonian, has been translated, which clearly proves that this language, a branch of the Shemitic, had undergone very few and trifling changes for one thousand or more years. In all these inscriptions this language has shown hardly as much variation as the English has experienced since the days of Queen Elizabeth. The bearing of such facts upon the wider question of the evolution of language is very manifest, and the scholars have most heartily welcomed these helps in understanding some otherwise obscure points in the age, form and use of the Shemitic languages.

The value of Assyrian and Chaldean discoveries is seen most clearly in their bearing upon the questions of the genuineness and authenticity of the books of the Old Testament. It is well known that fiercest assaults have been made, not on Genesis and Exodus alone, but on the two books of the Kings, the

ASIATIC SOCIETY MUMBAI

Chronicles, Esther, Ezra and the prophets, especially Daniel. Some of these attacks are as old as the fourth century, and they have increased in numbers and intensity during the past forty years. The design of the earlier objections, especially to the book of Daniel, was chiefly to defeat the Christian argument from fulfilled prophecy- It was agreed that the writer of the book of Daniel could not have lived earlier than the latter part of the second century B. C., that it was a base imposture and that some of the evidences of this are found in the gross anachronisms which are claimed to be found in this book. Customs, traditions, superstitions etc. are referred to which, it is affirmed, could not have had an existence in the time of the Babylonian, Median and Persian history which Daniel records. Everybody knows how difficult it is to write historical romances: indeed, it is well-nigh impossible for any author, after the events, however diligent and painstaking, not to make serious blunders with reference to manners, customs, dress, language, spirit, intercourse etc.,—whereas all these become most easy and simple to the writer who is living and moving in their midst. Even Walter Scott has fallen into some most singular errors in his Medieval romances, Cooper, in his portrayal of the manners and customs of the North American Indians, Cardinal Wiseman, in his picture of the life in the Catacombs, in "Fabiola," and nearly every recent writer whose romances are based upon ancient Roman, Grecian or Egyptian life and society.

Comparing, in this respect, the book of Daniel, Ezra, Esther, Kings, Chronicles etc., with the Apocryphal books, as Judith, The History of Susanna etc., and the force of this argument is apparent. While the latter abound in the most gross and almost grotesque contradictions in chronology, geography and customs, the former are shown by every recent reading of the cuneiform inscriptions which have been translated by the great German, English and French orientalists, to be in exact harmony. Many customs referred to by Daniel, such as the punishment of the three Hebrew worthies by casting them into a fiery furnace, and of Daniel in the den of lions, which have been by the critics pronounced apocryphal, have been fully described upon clay cylinders recently discovered. Our space will not allow even reference to a multitude of particulars which are most important in a discussion of such difficulty and delicacy as the authenticity of ancient documents; suffice it to say that in every case have the discoveries of the patient Assyriologists been confirmatory, and in no single instance, so far as we can recall, contradictory of the sacred records. The result has been that some of the most learned critics of the sacred text who formerly entirely rejected the authenticity of the Book of Daniel and other sacred writings have been led by these wonderful records which have been buried for more than two thousand five hundred years to essentially revise their judgment and in some instance to become hearty supporters of what they formerly rejected as baseless.

Is not the counsel of the Savior to his disciples while they should stand in the midst of sore trials and of the dissolution of the Jewish polity, the motto that the modern church should adopt: "In your patience possess ye your souls?"—(*N. C. A.*)

Miscellany.

—From the Report of a blind Scripture-reader:

"He stayeth the rough wind in the day of the east wind." Stormy winds prevailed in March again, rendering reading in the open air somewhat of a difficulty to prevent the book from blowing off the stand, the leaves being sometimes torn. While reading Psalm cvii., and several other portions, a poor working man said, "Dear friend, these words have cheered me very much; they are blessedly true—I know it by experience." Asked, "How long ago?" "Nearly eight years." "How came it about?" "Through hearing a sermon in a little chapel not far from the back of you. That was the hour of decision; but I commenced to read my Bible twelve years ago, through hearing you read and speak at the corner of C—— Street. It is now pulled down; the street is gone, not so the remembrance of our conversation. I first tried to puzzle you in your reading, for I thought you had it by memory, but I soon found that you really did read by your fingers. I then put a string of infidel objections, which you answered by reading numerous verses. But what struck me most was that you were so calm, and not at all irritated when I said, 'I don't see it.' Stretching out your hand towards a large building you said, 'Nor can I see *that*, but the building is there nevertheless. Now, God has given me faith, and through that I *see* wondrous things in His law; you do not, because you are an unbeliever.' Ah! I shall never forget those words. I went home, thought it over and over, and now, thank God, I can say, 'Once I was blind now I see,' and you were the cause. Do you remember it?" It had passed from the reader's memory, he having many similar cases, of the result of which he remains ignorant, and he rejoiced that on this occasion he was permitted to know that "the bread cast upon the waters had been found after many days."

TELEGRAPHIC NEWS.

London, September 8th: Morning—Advices from Dublin state that Earl Spencer has reinstated 208 of the policemen who were recently dismissed for attending a malcontent meeting.

9th: A reconnaissance was made yesterday morning by British cavalry from Kassassin towards Tel-el-Kebir, when the enemy opened a brisk fire. No losses were substained by our side.—Sir Garnet Wolseley telegraphs that the railway from Ismailia is now working well.—The health of the British troops in Egypt is good.—The Egyptian Government has proposed an International Commission to settle the claims for compensation for the losses sustained by incendiarism and pillage at Alexandria. —5-25 p. m. The enemy this morning made an attack on both our flanks at Kassassin, which was repulsed in each quarter, but the action was continued until noon along three miles of our front. All the British troops from our camp were engaged in repelling the attack.—It is estimated that our loss to-day has been one hundred killed and wounded.—An attempt was made last night to surprise the garrisen of Alexandria, but it was foiled.—A despatch received from General Sir Garnet Wolseley, dated three miles west of Kassassin at noon to-day, states that a strong force of the enemy of all arms reconnoitred our outposts at daybreak this morning and followed up with an attack on our position, which was repulsed by our forces under the command of General Willis. The enemy's loss was heavy and our loss trifling. Four of the enemy's guns fell into our hands. The enemy eventually retired to their entrenchments, from which they are now keeping up a continuous cannonade.—Sir Garnet Wolseley's head-quarters have been transferred to Kassassin.

10th: Noon—The number of the enemy's force brought into action yesterday is estimated to have been thirteen thousand men with twelve guns, five of which were captured and not four as was at first stated. Many prisoners were also taken.—Our troops advanced to within range of the enemy's guns at Te el-Kebir and withdrew at three o'clock in the afternoon.

11th: 10 a.m. A fresh difficulty has arisen in connection with Anglo-Turkish Military Convention. Lord Dufferin has informed the Porte that Lord Granville objects to the Turkish troops forming the Egyptain Expeditionary Force being landed at Port Said.—Obituary, Sir Geo. Grey.

New York, 11th: The Washington Agricultural Bureau's monthly report states that the average condition of the crop in 10 cotton states is 92 per cent.

London, 12th:—Morning—Sir Garnet Wolseley's force is now virtually complete. The infantry of the Indian Contigent have reached Kassassin.—Latest advices from the seat of war state that General Sir Garnet Wolseley, accompanied by his Divisional Commonders, moved out from the British camp at Kassassin early this morning for the purpose of arranging a plan of attack upon the enemy's entrenched position.—Orders to advance are expected to be issued immediately.—The British force at Kassassin is being further reinforced by a naval brigade with six Gatling guns.—The latest bulletins concerning the Archbishop of Canterbury state that his Grace still remains in a precarious condition.

Constantinople, 12th: The announcement made by the British Embassy that the Anglo-Turkish military convention had been signed, turns out to have been premature. The explanations offered by Lord Dufferin in the matter show that the Porte has now rejected the draft of the convention which he (Lord Dufferin) had initialled and the Turkish delegates accepted.

London, 13th: 5-46 A. M. Advices from the seat of war state that the tents of the British camp were struck last evening, and that our troops, each caraying two days' rations and one hundred rounds of ammunition, bivouacked last night beyond Kassassin and commenced to advance on Tel el-Kebir at two o'clock this morning. The attack will probably be made under cover of darkness.—10-15 A. M. Tel el Kebir has been carried, forty guns have been captured, and a large number of prisoners taken. Our Cavalry are now pursuing the enemy.—A Cabinet Council has been summoned to meet to-day in London.—The attack on Tel el-Kebir by our forces commenced at 4-30 this morning.

PASSENGERS SAILED.

Per P and O Str *Ravenna*, 12:

For London—Mr Benson, Mrs Branson's four children, Col G G H Fulton, Mrs Miles, Mrs McEwan, 2 children and 3 infants, Major T Baker, Capt H V Hunt, Mrs Hunt and infant, Mr G P Hardy, Mr E Scholes, Mr Elphinstone, Mr and Mrs Haynes, Miss Haynes, Mr Wilby, Mr Hartridge, Mr Pennington, Mr H C Eggar, Miss Gull and a child, Mr Bezonjee R Khambatta, Mr James Whitehead, Master Haynes, Mr W C Carthy, and Lieutenant Colonel M J J Mignon.

For Brindisi—Lt Col A Farrer, Mr and Mrs Maynard Brodhurst, Major R Bearan, Major A Chaplin, Mr H B Parry, Mr W Jackson, Colonel Ostrehan, and Mr A C Walker.

For Venice—Archdeacon Blyth, Mr P P Dease, Surg Major D S Thorburn, Capt R Spence, Mrs and Miss Branson, Mr F White, Mr A Colquhoun, and Mr D D Allen.

PASSENGERS ARRIVED.

Per P. & O. Str *Venetia*, 13:

From London—Mr Bowen, Mr Taite, and Mr Drakeford.
From Brindisi—Mr Stevens, Surg Major Lang, Capt Walker, Mr A Wolfe, Mr Thellusson, and Mr O'Sullivan.
From Venice—Mr and Mrs Wilson, Capt and Mrs Whitaker, Mr E Nicholl, Mr Oakshott, and Mr Bryan.

Domestic Occurrence.

BIRTH.

JACOB—At Annandale View, Simla, on the 16th instant the wife of Stephen Jacob C S of a son.

DEATH.

DUNKERLEY—Sept 10th, at DeLisle Road, Chinchpoogly, Herbert Seymour, child of J H and M A Dunkerley, aged 8 months and 8 days.

BEVERLEY—Sept 12th, at Poona, W G Beverley, Assistant Superintendent, Survery of India, aged 46 years.

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Subscriptions received from 9th to 16th September 1882.

Geo. Hart, 30th November 1882, Rs. 3-13; Dr. J. Murdoch, 6th June 1883, Rs. 10-14; W. E. Gordon, 1st July 1883, Rs. 7-10; James Peyton, 15th April 1883, Rs. 8; W. Euington, 25th August 1882, Rs. 2.

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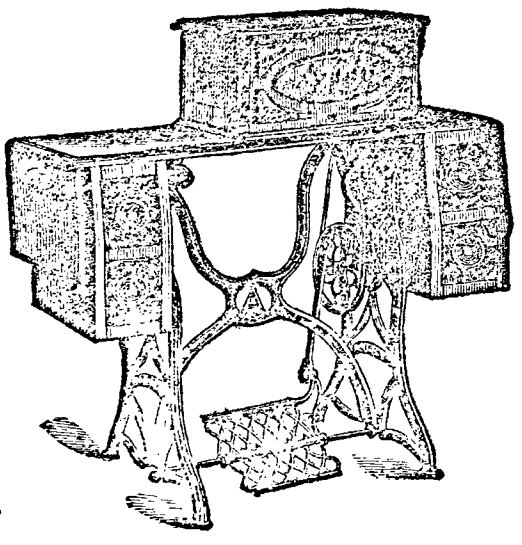

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